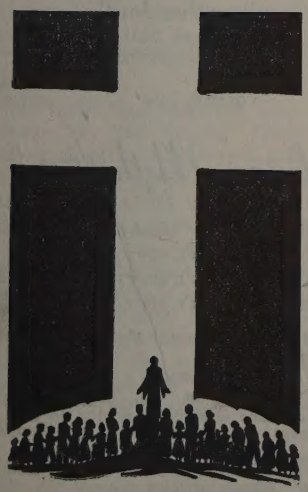
PROCLAIMING LIFE MORE ABUNDANT

THE Wesleyan Methodist

MARION, INDIANA, AUGUST 2, 1961

Irrevocable

George E. Failing



SOME THINGS can never be called back.

Stealing property is a simple sin compared with some others. If a loaf of bread is stolen, it can be returned or payment made. If the theft involves a car or a large amount of cash, there is often the possibility of full reparation.

But suppose I rob a man of his good name. Suppose I cast out his name as evil. He and his family suffer, of course. So do his friends. His usefulness also is greatly restricted. Opportunities fade away. Without the confidence of his fellows he can accomplish very little. What can I do to restore the damage done? Very little indeed.

Adam's sin of disobedience in taking of the forbidden fruit could never be recalled. An experience of disobedience can never be eradicated, even though it may be forgiven. For this reason it is better never to taste the tempting morsels of sin. No man ever forms a habit who never begins a practice.

There's a much brighter side to this picture. Some good things are also irrevocable. Paul asserted that *the gifts and calling of God are without repentance,* that is, they can never be called back. The Jews of Paul's day had shamefully rejected God's Messiah. While the judgment of God fell upon them in a judicial hardness of heart, yet God's good will is still extended to Israel. *If they abide not still in unbelief,* [*they*] *shall be grafted in, for God is able to graft them in again.* God's purpose to "have mercy upon all" remains unchanged, even though His judgment must fall upon those steadfastly defiant to His will.

We often refer to the Garden of Eden to view the beginnings of the avalanche of evil that engulfed the human race. We ought to be reminded that some glorious good things remained. Though a sinner, man remained redeemable after his sin. Angels who sinned were offered no way of recovering their first estate. Man retained a conscience. Out of the Garden Adam took a definite promise that the seed of the woman should bruise the serpent's head. Genesis 3:15 is quite as important as John 3:16.

God has never taken back that promise made to Adam. And He never will. The Calvary gift of His Son was both an unspeakable and an irrevocable gift.

Romans 11:29; Romans 11:23.

USSELMAN LIBRARY
BLUFFTON COLLEGE
BLUFFTON, OHIO

The Goings of God

My eager eye can seldom see
A wisp of wind in trembling tree
But seeing feel and feeling see
The kindness of Infinity.

Since time began the trusting trees
Have blessed the sweet encircling breeze,
And lifting leafy arms on high
Have waved and waved into the sky.

Milleniums have come and gone
Since Love in that far day's first dawn
Began to put in hearts of trees
To crave caresses from the breeze.

And as they tremble, sway and twist
At eventide, in morning mist,
The whispering wind so softly grieves
It can't possess such lovely leaves.

Pity the boor, so brashly blind
Whose mud-moored prejudicial mind
Cannot perceive the path of God
Through trees that tremble, bow, and nod.

John F. Dorsey

How Beautiful

IF GOD may be judged by His works of nature, He is a Lover of beauty.

When God pronounced "good" the created universe (Gen. 1:31), He admired not only its orderliness but also its beauty. In fact, "He hath made everything beautiful in his time" (Eccl. 3:11).

God also took pleasure in man whom He created. Fashioning man in His own image, God made man a being of great capacity and of great beauty. There is comeliness in all that God has wrought.

Man, like his Creator, is a lover of beauty. Expressions of this love may be found in art, architecture, music, gardening, sculpture. He can discern between grating ugliness and gratifying loveliness.

Expressions of beauty are both masculine and feminine. Masculine forms are chiefly in the things man makes. Even an item of household utility is being made beautiful. Attractiveness has been wedded to necessities. Many forms of architecture, both ancient and modern, exhibit this love of beauty. Car stylings are determined more by symmetry of lines than by functional performance.

Feminine forms of beauty relate more to the person —clothes, jewelry, hairdo; and to the home—furniture, interior decorations.

Both masculine and feminine forms of beauty are needed in our world.

Satan is a mock lover of beauty. He made nothing beautiful, of course, and his only interest in beauty is to make its expression depraved. And this he does to cater to the depraved heart of man. If Satan can control the artistic expressions of life, he maintains a solid control over the hearts of sinful men.

For this reason Satan delights to degrade both masculine and feminine forms of beauty, using artistry to further defile men rather than to ennoble and elevate men. It must be admitted, I think, that expressions of art do something to men. Man does not passively look at pictures or listen to music. Something is going on in his heart and mind—something uplifting or downgrading. It makes a difference whether he listens to fast, joint-loosening music, or to calmer majestic strains of classics and semi-classics. It makes a difference whether he watches men at work boxing at each other, or God at work in earth's Grand Canyons and Bays of Fundy.

The beauty of God is first internal and moral. "The king's daughter is all glorious within" (Ps. 45:13). "The ornament of a meek and quiet spirit, which in the sight of God is of great price" (I Pet. 3:4). Purity of heart and sacredness of life are beautiful. It was this inward beauty for which David prayed, "Let the beauty of the Lord our God be upon us" (Ps. 90:17).

Then this inward God-inspired beauty finds expression in appropriate outward forms. There's nothing wrong or degrading in a woman adorning herself. Over and again this is allowed and commended in God's word. The Church of Jesus someday will appear "as a bride adorned for her husband." But when a woman uses adornment to glorify herself, to satisfy her vanity, to satisfy other lovers more than her Divine Lover, she is guilty of perversion. Such perversion not only feeds her own pride but excites sinful emotions in the hearts of those who behold her.

When a man creates a song or a painting or a building that feeds his own pride or stimulates others to degrading practices, he creates an idol to replace God and provides others with patterns of sinful indulgence.

Christians, who are lovers of God, protest against the many current perversions of the beautiful—whether in music, art, attire or athletics. They do not, thereby, protest against all forms of art. They remain lovers of the beautiful and should feel called upon to exhibit in spirit and in form those wholesome and elevating expressions of Him who "is altogether lovely."

WHOLE NUMBER 6119 VOLUME 119 NUMBER 31

The Wesleyan Methodist

GEORGE E. FAILING, *Editor*
E. L. KIERSTEAD, *Publisher*
MARIAN WILSON, *Office Editor*

Contributing Editors
GEN'L SUPT. B. H. PHAUP
GEN'L SUPT. HAROLD K.SHEETS
GEN'L SUPT. R. D. REISDORPH

Official weekly paper of The Wesleyan Methodist Church of America, Box 2000, Marion, Indiana.

Second class postage paid at Marion, Indiana.

Subscription price to any address, $3. Two years, $5. All correspondence regarding subscriptions should be mailed to Rev. E. L. Kierstead at the above address. Allow six weeks for changing of address.

Address correspondence on editorial matters to Dr. George E. Failing at the above address. Signed articles present the views of the writers.

I Was Reading...

by the Editor

● an interesting review of our college education program written by Raymond Moley in the June 19 issue of *Newsweek*. He quotes the president of Columbia University as saying, "Four years in some adolescent playpens that are called centers of learning may be a pleasant interlude for young people, but it is a luxury which they, their parents, their colleges and the country can no longer afford." Mr. Moley observes that this nine month curriculum involves a lot of wasted time and talent. Also the college plant is inefficiently used. According to Mr. Moley: "The remedy is three college years of eleven months each. Faculty members might choose time off for writing or travel or more pay. There would be a faster turn-over of students and less expense for parents, colleges, taxpayers and donors. And students would be able to add a year to their productive life." Perhaps it is worth considering.

In the same issue of *Newsweek* a tremendously written summation of Eichmann's indictment. The article entitled "The Inferno."

● the interesting and controversial story of automation as told in the June 19 issue of *Newsweek*. "In a Detroit auto plant last week, a 300-ton machine operated by one man . . . turned out a finished engine block every 45 seconds, twice the old production rate and at one-fifth the old labor cost. . . . In Lindon, New Jersey, Contintental Copper and Steel Industries dedicated a new 'robot' rolling mill where a three-man shift will turn out 217 miles of copper rod a day, more than twice the old rate and at one-tenth the old labor cost." The question is raised, When machines replace men, can automation create more new jobs?

● that the Roman Catholics have expressed hope that the Eastern Orthodox Church may be united with the Roman Catholic Church and that this is one of the desired results of the proposed Ecumenical Council of 1962.

● a colorful and appealing brochure, "Fourfold Benefits," prepared by the Wesleyan Investment Foundation, Inc., challenging members and friends of The Wesleyan Methodist Church to put their earnings to work where they will really count for the building of the kingdom of God. A folder will be gladly sent and further information furnished simply by addressing the Executive Secretary, Rev. Virgil A. Mitchell, Box 2000, Marion, Indiana.

● this interesting paragraph from the June 17 issue of *The Sunday School Times*: "God's free gift of salvation is only effective in sinners who recognize that they are sinners, those who understand their eternal peril because of their sin, those who now loath that moral cancer that is eating at their spirit and that will inevitably cause their eternal death. This attitude towards sin is repentance and God has said, 'Except ye repent, ye shall all likewise perish' (Luke 13:3). . . . There is no salvation for the man who says that he wants Christ, but also wants to continue in sin. The two are incompatible."

● an article of unusual merit about "The Communist Issue Today" written by Harold

(*Page* 12, *please*)

ALTON E. LIDDICK
Executive Secretary of Wesleyan World Missions

Stewardship in Missions

A MAJOR CONCERN of everyone giving to missions should be "How much of my gift reaches the field?" In days of increasing red tape and multiplying government regulations a larger home office becomes a necessity. To keep people informed of the progress and needs of missions and overseas churches a reasonable promotional expense is justified.

When, however, promotional expenses eat up a large portion of monies given for missions and too much money is used at home we should do some sober thinking. When constant overseas travel makes overhead costs skyrocket, givers to missions should consider how much of their offerings are going to airlines and hotels and what proportion actually is reaching the field.

Promotion is expensive, yet some sort of regular promotion is necessary to keep any program alive. But when missions money is spent in producing a constant stream of expensive printing, magazine advertising, motion pictures and radio broadcasts, fund-raising costs are shockingly high. An example of this was revealed in the annual report of a widely known "missions" organization. Close study showed that approximately 65 per cent of all money received was spent on promotion. Only 35 per cent of receipts reached the objects of the promotion. I should not like to pay for such unbridled promotion. I listened to the report of another mission organization, to which many of our people give. It revealed that only 15 per cent of all their receipts were actually used in the work while 85 per cent was spent in raising the money by means of radio broadcasts and associated promotion. Another report made me do some serious thinking. It revealed an annual income of just one half of Wesleyan giving to world missions. But whereas we support over one hundred missionaries and several hundred native workers plus a number of hospitals, schools and orphanages, this mission had less than a dozen workers, no churches, schools or institutions of any kind. Here over two-thirds of the annual budget was spent just for raising money. I wonder if I could expect heavenly reward for money given to support such operation? Perhaps only for a small part of my giving.

Undenominational missions should be expected to spend more on promotion than denominational missions. With no church support guaranteed, promotion is their life-line. Some undenominational and interdenominational missions maintain a good sense of stewardship in handling the Lord's and your money, and are marked with real sacrifice. A church supported mission, however, needs to spend far less in promotion, so more missions money can be sent to the fields of operation. Our own Board is quite conservative in this respect so that 87.5 per cent of the total raised for missions last year was available for actual field operation. Promotional expense was kept to a remarkable low of less than five per cent of the total contributions.

Then consider the matter of control. When your church-elected Commission on Missions sets up operating budgets for each field and then carefully scrutinizes monthly reports on how missions money is spent there is minimum opportunity for wastage or careless use of funds. Such wise control prevents the dissipation of consecrated money at the whim or wish of individuals. It also tends to produce permanent results by relating missionary spending to the whole program of the Church. Without the church at the center, missionary activity can very easily degenerate into a conglomeration of social services. Much good may be done but often little of permanent value remains from the years of expenditure of time and money.

We are responsible for proper use of the Lord's money. Not only must we give to missions but we must also take care that the gift is placed where it will do the most good. Too much missions money is wasted by organizations which in their promotion flit from one glamorous project to another, often completing none of them. The times are momentous; may God help us to be good stewards as we give to missions.

By request reprinted from the April issue of "The Wesleyan Missionary"

He that overcometh shall inherit all things, and I shall be his God, and he shall be my son—Rev. 21:7.

The Conflict Over Inheritance

Part 2

JOHN E. McGRAW
Fairmount, Indiana

5. *And Whoremongers*—This word is commonly translated fornicators. Basically it includes the whole range of God-dishonoring, commandment-breaking, virtue-robbing, heart-defiling, body-degrading, home-wrecking, offspring-cursing, society-corrupting, civilization-destroying, happiness-blighting, wrath-provoking, soul-damning and hell-populating sexual immorality. In these United States there are a million illegitimate babies born each year.

Doubtless the dance, motion picture shows, heathenish nudity, atheistic teachings so prevalent in high schools and colleges, all contribute to the present moral degeneracy. Also the multitudes of unclean demons tempt those who are not subjected to such demoralizing influences. But the real source of this sin is not in that which is without. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications" (Mark 7:21).

6. *And Sorcerers*—A Sorcerer is "an enchanter with drugs." Included in this term is the dark underworld of dope peddlers and users; also the users of drugs for immoral purposes. Likewise the manufacturers, distributers, sellers, and addicts of alcholic liquors are involved. And as we contemplate the physical, mental, moral and spiritual effects of the cigarette we find no valid reason for excluding its panderers from the class of those mentioned above. The writer was acquainted with a man who formerly was a user of morphine, whisky, and tobacco. When the Lord saved him from sin, He delivered the man from all these habits. God not only desires a clean people, but He has a clean people.

7. *And Idolators*—An idolator is one who worships an idol, or who serves any false god. He who bows down to the statue of some "saint" or of the virgin Mary is guilty of breaking the second commandment: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments" (Exod. 20:4-6).

Worship involves service, sacrifice, and fellowship (Matt. 4:10; I Cor. 10:20). In speaking of idols Paul said, "The things which the Gentiles sacrifice, they sacrifice to devils, not to God: and I would not that ye should have fellowship with devils." The ultimate object in Satan's temptations is to have men worship him (Matt. 4:9). Therefore in the last analysis, idolatry is devil worship.

8. *And All Liars*—Christ said of the devil, "He. . . abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it" (John 8:44). Conversely, God is absolutely true, and He cannot lie. John tells us that "no lie is of the truth." A lie and the truth cannot mix or blend. A so-called "half-truth" is doubly deceptive; the more truth a lie hides under the more deadly and damning it is.

Many untruths are deliberately stated in advertising, and many of the accompanying pictures convey utterly false impressions. Selling shoddy goods across the counter, using false weights and measures, building with inferior materials, coloring the news, forgetting pre-election promises when in office, and diplomatic intrigue are all forms of lying.

Concerning false prophets, God said to Jeremiah, "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart" (Jer. 14:14).

After saying that "holy men of God spake as they were moved by the Holy Ghost," Peter continued, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies" (II Peter 2:1).

False teachers are among us, and they shall increase until "that wicked" one come of whom Paul wrote: "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness" (II Thes. 2:8-10).

John asks, "Who is a liar but he that denieth that Jesus is the Christ?" (I John 2:22).

Looking back over these disinherited souls, we note a striking resemblance to them in the prevailing state of society today.

Also we would re-emphasize the fact that a direct connection exists between Satan and these characters. The murderers, idolators, liars, and all the rest not only do the devil's works, but also share his nature. It seems to be his purpose to have all men partake of his likeness, even as God desires us to be conformed to the image of His Son.

This brings us to the further observation that it is the character rather than the actions of these people that this Scripture stresses. The various designations, although connoting actions, are actually nouns, denoting nature. Acts have become habits, habits have crystallized into fixed characters. Henceforth the filthy remain filthy still.

As shown by the fall of Satan, and also of man, sin works with incredible swiftness. These facts strongly indicate that any supposed difference between one's standing and state is really non-existent. Paul (Eph. 5:5) stresses character in relationship to inheritance.

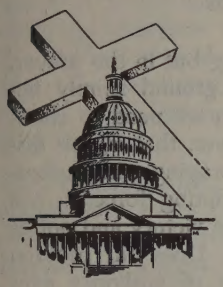
Also the preceding truth signifies that sancification is just as necessary as is justification, for men go to hell for what they are as well as for what they do.

Furthermore, he who gives place to the devil becomes his servant. And, as no man can serve two masters, he forfeits his inheritance with God and will have his part with the unbelievers.

Another very striking fact is that this terrible warning was written primarily for Christians, even as the admonition relative to the place where "the worm dieth not, and the fire is not quenched" was spoken to the disciples (Mark 9:38-48).

Finally, he who believes the devil's lies, acts like the devil, worships the devil, and becomes like the devil, will go into that eternal fire prepared for the devil and his angels, even the Lake of Fire. ●●

Man is not the creature of circumstance.
Circumstances are the creatures of men.
—Disraeli



The Spiritual Offensive

CHARLES MALIK

BECAUSE the challenge today is total, the response must also be total. It follows that there are three unpardonable sins today: to be superficial in the analysis of the world situation; to live and act as though halfhearted measures would avail; and to lack the moral courage to rise to the historic occasion. Thus, to err intellectually, to be sloppy and slothful in one's mode of living, and, for any reason, to play the coward—these can easily doom Western civilization, either through some sudden world cataclysm or through the slow decay and death that come from the paralysis of fear.

If the response must be total, then everybody has a role to play. Government business, labor, the press, the university, the churches—every agency and every person must respond, each in his own way and each within the limits of his competence. For I cannot repeat it too often: the challenge today is total and therefore nothing short of a total response is worthy or adequate. But first let us delineate the character of the challenge.

Very briefly, I submit that there are four interacting dimensions to the challenge: (1) there is the challenge of international Communism; (2) there is the challenge of the rising nations and peoples; (3) there is the challenge of the internal stresses and strains in the West itself; and (4) there is the formidable challenge of the technological revolution.

These four dimensions mutually determine one another. Thus, the technological revolution can do a great deal for the rising peoples, and it is a major factor both in the tension that obtains between Communism and the West and in the bearing of both of these upon the rising peoples. Again, Communism has deeply penetrated the rising peoples, at least in summoning them up to greater social and economic effort, has profoundly conditioned the life and thought of the West, and has greatly stimulated the technological revolution, both through its own scientific achievements and by calling the West to the toughest competition it has known in this field. Again, the rising countries constitute a great, perhaps a decisive, sphere of competition between Communism and the West, and technology is both helping them to solve their old problems and creating new problems for them. Finally, the West constitutes the matrix within which and against which Communism arose in the first place, and in relation to which the rising peoples are primarily asserting themselves.

The Communist challenge must be seriously taken for what it is: a radical transvaluation of all hitherto tested and received values. It does not take an interview of eight hours with Khrushchev to discover its nature: the thing is fully and ambiguously explained in their classical writings. While it is encouraging to note a distinct rise in recent years in the level of understanding the real character of Communism, still there are many influential people who preach, or at least are taken by, "peaceful coexistence," and who appear to be prepared to settle for peace at any price and for what is falsely called "mutual accommodation." where accommodation turns out upon analysis to come only from one side. Such people are only helping, wittingly or unwittingly, the Communist cause. Their existence measures the extent to which the non-Communist world has been softened up, whether by Communist infiltration or by sheer inner moral decay.

The Communists teach and believe that the Communist proletarian revolution culminating everywhere in the dictatorship of the proletariat is the inevitable wave of the future. They work day and night to make it so. Nothing that happened during the last forty years has proved them wrong. They have not been dislodged one inch from where they have been really entrenched. One significant dislodging at least should be produced to invalidate Communist historical determinism. It is not enough to prevent them from reaching this or that place although even this containing attempt has not been altogether successful; it is necessary to uproot them from where they have actually taken root. Otherwise history will remain on their side, and history is the most potent of teachers. Nor is it enough to proclaim piously that freedom shall win; it is necessary to plan and work in order to produce one signficant instance in which it has actually won against Communism. And by winning, I repeat, I do not mean containing: I mean actual dislodging. And until that instance is produced, freedom has not won and talk about it remains hollow and perhaps even insincere.

Surely every conceivable weapon should be employed in self-defense—military, political, diplomatic, economic, psychological. What concerns me most this evening is the moral and spiritual weapon. Morally and spiritually the Communists put you and me on the defensive; they make us feel guilty, and we supinely accept the terms of their debate. They talk in terms of "capitalism," "imperialism," "colonialism," "monopolies," profits," "exploitation," "means of production," —all purely economic.

There have been instances of people technically trained in the West who later turned against it, only because intellectually and spiritually they had been left parched and famished. But give them the freedom of the mind which liberal education alone imparts, and let the grace and meekness of the Spirit which some experience of the Living God alone vouchesafes, touch their heart, and they will be forever grateful to the West for this its greatest

EXCERPTS from address, "The Spiritual Offensive," by Dr. Charles Malik, university professor at The American University, former ambassador of Lebanon to the U. S., former president of U. N. General Assembly. Presented to National Methodist Convocation on Christian Social Concerns, in Washington, D. C.

secret, no matter how much they may stray away from their original vision in the course of their life.

In the spiritual field, what may the churches do? What is their specific role in the total response? The first thing is to recognize that, while their role is very important, still it is very limited. They cannot take responsibility for military or political or economic or scientific or intellectual decisions. The utmost that can be hoped here is that those who do take responsibility for these decisions are themselves Christians, impregnated with the mind of Christ, with all the wisdom that that involves. But the churches as such have quite a different sphere of competence. In the prevailing climate of materialism, secularism and indifference they certainly are called to new heroic effort. They must keep the flame of the creative spirit burning. For without the materialism, the secularism, the rationalism and the indifference which have been ravaging the West for at least two centuries, Communism would never have taken root and the anti-Western rebellion throughout the world would never have reached its present proportions.

It seems to me the churches do three things: They convict us all of our sin and thus they keep us all in the presence and fear of God; they wield the weapons of the spirit in the face of all that is spiritually neutral and all that is anti-truth, anti-being and anti-Christ; and, regardless of what happens in the world and to the world, they should remain absolutely faithful to Jesus Christ.

Only through repentance, humility, and prayer—the most ardent prayer we can possibly call forth—can God save us and can we help in saving the world.

The weapons of the spirit cannot be wielded with unmistakable power in the face of untruth and anti-truth except if the scandal of disunity is overcome. Untruth and anti-truth enjoy a field day when they see the Church splintered and divided.

The Church is neither Western nor Eastern; it is neither European nor Asian nor African nor American. While defending and identifying itself with truth wherever it finds it, the Church should above all maintain its independence of all worldly fortunes and all the kingdoms of the world.

In the world the Church can only wield the weapons of the spirit in all purity; it can only wield them helplessly, namely, with the naked help of the Cross and having thus wielded them, it humbly trusts the issue to God. The issue is always in his hands. • •

Praying with Authority

Don H. Polston, *Pastor, San Antonio, Texas*

The prophet gives to us a glimpse of the authority of the praying man in Isaiah 41:21 in these words, "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob."

A true spirit of prayer is more than having our private devotions, it is a devotion with authority. There are many of God's children who pray, but seemingly there is no change in the desired petition. They spend hours, days and weeks, in prayer and yet the victory is not gained. Why? Is it because God is not able? Is it a lack of faith? Could it be a mistaken burden?

Prayer is effective not because we simply pray, but because we pray with authority through the Holy Spirit. Jesus said, "All power is given unto me in heaven and earth." Does Jesus invest this authority or power in His children? I think so. Then if this be true, as I believe it is, we need to take hold of this authority by faith and win some battles on our front lines.

A preacher once said to me that a certain pastor spent much time in prayer and because of this his pastorate suffered a loss. The trouble was not in the much praying but in the prayer. If our work loses ground simply because we pray then we need to check our position in prayer, that is, our disposition. Are we praying with authority against all hindering forces? Are we praying *with* the victory and not as if *for* the victory? Does our position in Christ assure us of authority over all the powers of darkness? If so, keep pressing on, we will win with God.

The man with authority prays with a purpose! The most purposeful man is the man of prayer. He knows what he is up against and how to win. He is not struggling with flesh and blood but with defeated powers of darkness. When you pray with authority, God works. When you pray with authority, you work with a sense of ease and abiding accomplishment. The prayer of authority produces heavenly results. It can't be matched or imitated by flesh and human efforts. It was said that the Philistines were defeated "all the days of Samuel." They who came after Samuel had to hold off their own "Philistines," but all Samuel's days he was winning the battle. We too may win, by the help of the Spirit. •

We've Been Stared Down

The Cory (Pa.) *Evening Journal*

The omnipotent eye, television, has stared down the American people to the point where we have allowed two enriching and enlivening phases of our society to atrophy—the arts of reading and conversation. The OE has caused us to stare back at its glowering orb with such fascination that our only conversation these days is confined to "Junior, will you shut up so I can hear Mister Dillon?"

We lose many things when we cease to read and talk. Among them are the complete fulfillment which comes with the liberal education offered by the printed word and the exercising of vocabulary, the latter a loss which can be reflected in one's very climb to success.

About reading we have said many things many times. At this point we will repeat only that portion of our argument which maintains that a whole world is passed by when you forsake books. No one should pass by a whole world without investigating it thoroughly. You miss too much.

As for the art of conversation, stumping for its comeback cannot be overdone. There is little if anything to be gained in the way of bringing people closer together by glaring back at the OE every night, but there is a universe of understanding and togetherness to be gained by conversations within the family and among friends.

Along with having deserted both conversation and reading, we have dropped the urge to expand our vocabularies. This can become critical in these times, as has been proven by a scientific study which has been going on in this nation and Mexico for the past 20 years, headed by a nationally admired educator.

The 20-year findings of this organization have proven conclusively that

(*Page* 12 *please*)

BEHAVIOR in the CHURCH

DAYTON A. MANKER
Pastor, Miltonvale, Kansas

THE CHURCH of the living God" (I Tim. 3:15) is more than a "house." But that there is implicit in the First Timothy passage some reference to "house" it is not hard to believe. To encourage everyone to the best possible "behavior in the house of God" let us observe certain types of worshipers whose example it is best to avoid following.

LATE LAGGERS. Not only church services, but every other kind of activity during the week will be more pleasant and enjoyable when the laggers decide that it is better to waste a few minutes of their time by arriving early than a few minutes of everyone's time by the lack of smoothness to the program while the ones present try to carry on "until the rest of them get there."

PLATE PASSERS. Giving is an act of worship. It is better if one has only four dollars to give in a whole month, to put them in a dollar a Sunday than all at once and then for three Sundays simply be a "plate passer." It is better for morale, personal and group-wise.

EAGER EXHIBITIONISTS. How it is done is difficult to analyze, but some people are adept at "stealing the show." And there are others who come and go without cutting a wide swath at all. Variation which comes because of extraordinary depth of spirituality, and even some variation in personality is to be expected and allowed but when it is merely "on purpose" it makes you wonder.

SILENT SPHINXES. Team-work, cooperation, and good will are essential to a heart-warming church service. However, certain sphinx-like people simply will not let you know *what* they think about the whole performance. Cigar stores used to place out front a wooden Indian. They were similar in expressiveness to some people who may or may not be glad to be in the meeting.

BORED BENJAMINS. There are people who can watch an athletic event for two hours, or a television program without regard to time, who will show definite symptoms of being bored before the half hour has passed when the church bell has called them to worship.

CLOCK-WATCHING CONNOISSEURS. A "connoisseur" is "one competent to act as a critical judge in matters of taste" (Webster). By them all the "preliminaries" as well as the sermon are carefully observed and judged. This, in some measure, precludes real participation and enjoyment.

WANDERING WILLIES. This is no reflection on, or indictment of *necessary* movement during a service. But the impulse to wander around for this or that should be resisted if not absolutely necessary while someone is trying to conduct a service.

NAIL NIPPERS. People of extraordinary ability may be able to chew gum and eat crackers at the same time, but to get the most out of a *service* most people have to give *all* their attention.

VISITING V.I.P.'s. Hotels, ocean liners, even cities make allowance and place for visiting Very Important Persons. Sometimes we have visiting v.i.p's. in church. They are the ones who are impressed that what they have to say to a seatmate is more important than what is going on up front.

READING ROBERTS. Christian literature and the Holy Bible make splendid reading. Many people could do with more of it. But when there is a church service going on is not the best time to catch up on it.

NECK-NAVIGATORS. We were amused once to hear an evangelist say, when he lost his congregation to some late-comers: "Don't let's turn around. They will think we are just country folk!" He was "just country folk" himself and meant no insult to such, but with this bit of a pun he got a rather sharp point across.

ESCAPE EXPERTS. Some people are like Paddy's flea, hard to catch when the sermon is ended. They have unique ways of "getting out" so that neither the preacher nor the Deacon can learn their name or shake their hand. If that is the way they want it, it should be all right with us, provided they don't report it around the country that "that church isn't friendly!"

Hidden Secrets

God has still His hidden secrets
That not one of us may share.
Why the dark and sudden tempest?
Why the trial we must bear?

Yet we know He softly whispers,
"Follow Me; you need not fear.
Step into the cloud, nor falter;
Tune your ear so you can hear
Lovely music, oh celestial,
That so few of you can share
Till you're shut in by the darkness
And your soul's attuned in prayer."

Blanche Bowman Eling

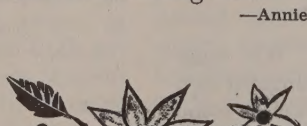
Foundation Stones

I would not lose the hard things from my life,
The rocks o'er which I stumbled long ago,
The griefs and fears, the failures and mistakes,
That tried and tested faith and patience so.

I need them now; they make the deep-laid wall,
The firm foundation stones on which I raise—
To mount therein from stair to higher stair—
The lofty towers of my House of Praise.

Soft was the roadside turf to weary feet,
And cool the meadows where I fain had trod,
And sweet beneath the trees to lie at rest
And breathe the incense of the flower-starred sod;
But not on these might I securely build;
Nor sand nor sod withstand the earthquake shock;
I need the rough, hard boulders of the hills
To set my house on everlasting rock.

—Annie Johnson Flint



Mr. Meant-To

"Mr. Meant-To has a comrade,
And his name is Didn't Do.
Have you ever chanced to meet them?
Have they called on you?

These two fellows live together
In the house of Never-Win,
And I'm told that it is haunted
By the ghost of Might-Have-Been."

Bryant (Ind.) Church Bulletin

Don't Stay Down

If you've floundered in the valley
And you've failed to climb the hill;
If you've let the devil keep you
From the things your life should fill
If you're drooping, pining, sighing
Over failures in the strife,
Oh dear soul, look up to heaven,
God can yet redeem your life!

Go before Him in repentance,
Sorry you have failed so much;
Tell Him you are longing, yearning
For His mercy and His touch;
Ready now for future service,
Though it be an humble place;
Ready where He leads to follow
By His guidance and His grace.

Don't give up for years of failure,
Don't despair because you're down
Just resolve to climb up higher,
Reaching for a master's crown;
Even if you never gain it,
Still it's best to look ahead,
Rather than to droop and languish
For the past that's gone and dead

—Walter E. Isenhou

My Soul's Refuge

"And I was strengthened as the hand
of the Lord my God was upon me

Ezra 7:27,

Lord, keep Thy hand upon me for Thy work,
That Thy strength shall my needful portion be!
Thy liberality of wisdom give
To work effectually, Lord, in me!

Skilled in deception is the wily foe—
Give eyes to see through all his subterfuge!
I look to Thee to take him in his craft—
Be Thou my Stay and Staff, my soul's Refuge!

Oh, let the cause of Christ prosper in me,
And lead Thine own elect to victory!
Thy "Finished Work," oh Lord, finish in me,
That I be found that day, "Complete in Thee

Hilda Rovik Lin
Minneapolis, Minnes

CHRISTIAN FELLOWSHIP

CLARENCE H. BARNETT
Houghton, New York

"And the cup was found in Benjamin's sack" (Gen. 44:12b).

LIKE HIS LORD, Joseph's life consisted in facing iniquity, not in ministering to the physical. Joseph placed the stamp of Calvary on all his labors. The blow fell on the innocent one—the cup was found in Benjamin's sack.

The awful sin of life could not be touched until iniquity was faced. Only God, the giver and interpreter of life, aided Joseph as he sought to carve out a spiritual nation. Broken fellowship had to be seen and realized. Broken fellowship like a broken dam releases destruction upon all.

Joseph's dreams broke no fellowship. They only indicated that an awful break had occurred. How Joseph consoled himself in his dreams, for if fellowship is broken only the innocent party realizes when it is gone.

What a world separates those in fellowship from those out of it. What robbery it entailed in the father's heart and the father's home. Jealousy entered with the cruelty of the grave. Joseph's blood-soaked coat, left him naked to all attendant sufferings. But had his life's dreams been shattered? Every key to these dreams was safely retained in Joseph's hand. No one can shatter my dreams but myself. No one can shatter your dreams but yourself.

Joseph reached the throne, a mere incidental station, to face anew all those dreams, with power to act. His brothers appeared again. To this point all was an interlude of further preparation. He saw all in a new perspective. Now his kingly robe could not be touched. His brothers were now the suppliants but their need was just as grave. The dealings were hard. The probe of a surgeon's knife had to descend. Joseph came to his hour in perfect submission to all of his true Master's behests. How many hours were spent on his knees. How many pillows were wet in the many night vigils when first his brothers appeared. A new world had opened. A false move would ruin all. Every move toward the restoration of fellowship was made only with divine wisdom.

Did not that hand tremble when the cup was placed in Benjamin's sack? The fate of a nation was in the balance. But more, a heart was being cut to the quick. With a broken heart Jospeh must have moved that day. But his concern was soon transferred for a stricken group returned. The knife had gone deep.

The steward had corrected the brothers. Artfully he said "not death" but "servitude" to the culprit. A servant he would be, and true it is that Christian fellowship becomes a servant to all others. The Prodigal's cry, "a servant's place," is only too true in the spiritual in fellowship. The Saviour girded with the towel began a true ministry around the table that night. How beautifully the psalmist notes of oil of fellowship upon "Aaron's beard and upon his garments"—a total commitment and total unity.

And they brought gifts. With what disdain Joseph must have noted this barter for fellowship. "If thou bring thy gift to the altar, and there rememberest. . ."[1] With fellowship we not only bring our gift but we bring our brother too. How oft have we not felt ourselves wafted as on eagle's wings into the very presence of God in the tidal wave of Christian fellowship. What heavenly bliss is ours as the very throne of heaven is brought to us.

Note further that every appearance of the brothers in broken fellowship is an added bondage and an added debt. Someone was left bound even while they ate the corn of Egypt. All labors are labors of bondage. How quickly all bondage ceases and debts are discharged when full fellowship is restored.

How Judah's plea matched David's prayer, "Against thee and thee only have I sinned"[2]—Judah's cry, "And how can I go up to my father and the lad be not with me?"[3] When the breakthrough" came, Judah and Benjamin were standing side by side. Years afterward they still stood side by side when the kingdom was severed. A picture of the lasting power of true fellowship.

What a view attends fellowship. They all saw Joseph in a new light. Kingly qualities were ever there but not to their view. The robes of office added nothing. The royal scepter had always graced his hand. The ring of royal authority was always worn. The gold chain, servitude to the state, was always a grace to his neck. But now it was all seen in a new and heavenly light. They all appeared different to each other as Christian fellowship made them truly kings and priests in a new kingdom.

Then, too, a new message and a new song graced their lips. The wrestling at Peniel was now completed. As a prince the new Israel had "power with God and with men, and hast prevailed."[4] These twelve walked forth as true children of Israel.

The message was delivered over the stretch of miles borne on the wings of true Christian fellowship. ● ●

1. Matt. 5:23; 2. Ps. 51:4; 3. Gen. 44:34; 4. Gen. 32:28.

In Favor of the Servicemen's Department

Dear Sir:

I received your letter today. Was very pleased. Thanks for all the tracts. They are food for my soul. I have recommended _____ (for the Servicemen's ministry). He is a wonderful person and his family are really wonderful people. He is trying to find God and the truth. I feel these publications will help him. As for us we know God and serve a risen Christ, and try to bring Him to others. We have a wonderful field to do this here in Germany. As for Holiness movements here we have the Church of the Nazarene about 35 miles from us. We attend it on Sunday night. We attend chapel service in the morning. Friday night we meet with about six other families and have a Bible class. Saturday nights we attend a Youth for Christ rally at the Servicemen's Center which is run by the Navigators of Colorado Springs, Colorado. So our life is full of praise for His name. We will be glad to hear from you from time to time and promise to answer also.

In His love, J. D.

Department of Church Extension

VIRGIL A. MITCHELL, Executive Secretary

Field Activities

Virginia Conference Registers Gains

THE WRITER devoted April 20-23 to a speaking engagement in the Virginia Conference. We spoke three times in the ministerial seminar and three times to the Sunday-school convention. The Lynchburg church, where Rev. and Mrs. D. Clifton Wood are the pastors, was the congenial host.

The theme of the seminar was "Increasing the Kingdom." It was a joy to speak to the brethren on "The Layman's Place in Increasing the Kingdom," "Methods of Increasing the Kingdom," and "The Pastor's Place in Extending the Kingdom." The following conference members ministered to the convention as follows: Rev. Lee W. Cockerill, "Methods of Pioneering"; Rev. Earl T. Gentry, "Methods of Organization"; Rev. Lyman F. Lance, "Mechanics of Construction"; Rev. D. Clifton Wood, "The Pastor and Building Committee Securing a Loan."

God's favor was upon the seminar in a very marked way. The devotional period, conducted by Rev. A. E. Blann, the fast and prayer period on Friday and the singing directed by Rev. Frank B. Dennard added greatly to the occasion. The convention was presided over by Rev. Lyman F. Lance.

Rev. Paul Rampey and the Sunday-school board chose for the Sunday-school convention the theme, "How To Do It!" It was our privilege to speak on "Accomplishing Our Sunday-School Task," "Getting Our Sunday School into Orbit" and "Factors to Sunday-School Achievements." The following classes were taught: "The Pastor and the Sunday School," "Sunday-School Organization and Program," "Teaching Techniques," "Church Leaders Promoting the Sunday School," "The Small Sunday School—How To Develop It," "The Sunday-School Board Getting Things Done," "The Sunday-School Superintendent Getting Things Done," and "The Pastor's Wife."

Each teacher was asked to prepare the manuscript in mimeographed form and thus this practicable and valuable material, is being given wider circulation. This convention was of inestimable value to the conference and the brethren felt gratified from the standpoint of attendance, interest and the seeming good accomplished.

Saturday evening and Sunday were devoted to the Newport News church. The Lord gave divine assistance in these services with Rev. Melvin Howard and his good people. This afforded an opportunity to survey the challenge facing this church and to counsel concerning relocation problems. Let earnest prayer arise throughout the Church for the ongoing of the work at Newport News.

Savannah, Georgia

May 5-14 was devoted to revival efforts in the new church in Savannah. Rev. Paul Swauger and his people have completed a beautiful Wildwood church building in a well-located, large housing area. With much donated work, the building was erected for approximately $14,000, and has made a favorable impression upon the residents of the community, some referring to it as "the most beautiful little church in Savannah."

J. Byron Crouse was our efficient colaborer for the meeting. A 15 minute radio program was conducted and an all-out effort was made to reach the community. Attendance was good with new folk attending the services each evening. A large number of people heard the Wesleyan message for the first time. Through the radio ministry and newspaper advertising the city of Savannah became better acquainted with The Wesleyan Methodist Church. The Lord gave a number of altar victories. The work was given a good boost and should develop into a strong, thriving church.

The Hortense district preachers' meeting was held at Savannah during the revival. This afforded an opportunity of contact with these brethren as well as a time for a delightsome meal and pleasant fellowship. President Phillippe and his men are catching the vision to strengthen and enlarge our works in the larger cities of Georgia.

Owensboro, Kentucky

The new church at Owensboro was dedicated to the glory of God and to the service of mankind on June 11. Rev. John W. Basham and the Kentucky Conference have selected carefully and built wisely this newest church extension effort. It is located at 331 Legion Boulevard just two blocks from Kentucky Wesleyan College, in a large housing development. The building is a beautiful contemporary design and was built by a sympatheic contractor who saved the church several hundred dollars. The Kentucky Conference has invested heavily in this venture in this growing city. The vision to go where the people are will pay great dividends now and in the years to come.

Rev. and Mrs. John W. Basham are giving dedicated and efficient leadership for this venture. He is teaching school to supplement his income in order that a church may be established. The spirit and sacrifice of pioneer workers throughout Wesleyan Methodism is making possible a commendable record in new churches.

The Department of Church Extension and Evangelism featured this project as one of the Card Call churches. Futhermore, a loan with Wesleyan Investment Foundation was negotiated, making possible the purchase of a commodious parsonage and the erection of this beautiful church.

Rev. K. L. McGuyer gave a sacred organ concert and provided organ music for the dedication occasion. Kenneth Rice and Larry Walker rendered special music. Rev. Kenneth Reynolds and Rev Archie Fulkerson participated in the service. The Mayor of the city brought greetings and conference president C. L. Blanchard received the church and offered the dedicatorial prayer. The Lord gave His special help as the writer spoke in the morning service and brought the dedicatorial message in the afternoon.

Missionary Convention

June 21 and 22 were spent on Victory Campgrounds, Galena, Ohio, participating in the WMS convention. God blessed this convention in a marked way. It was a joy to explain the work of the Department of Church Extension and Evangelism and lay upon the people the burden of our hearts relative to the necessity of establishing more and better churches on the home front.

Lafayette (Oakland Hill), Indiana

It was the happy privilege of Mrs. Mitchell and the writer to minister to our new church in Lafayette (Oakland Hill) on July 2. The first service was held in this new church, purchased from the Covenant Church, less than

(*Page* 12 *please*)

FRANCES BONHAM

Reprint by permission of the "Sunday School Counselor." Copyright 1961.

STOP! LOOK! LISTEN! These terse ords from the familiar railroad cross- g sign summarize the purpose of Sun- y-school promotion and publicity: to pture attention, interest, and action behalf of that which is coming.

Promotion in itself is not enough. must always be tempered by and rected toward a spiritual end. But thusiastic promotion of your Sunday hool and its message will provide a ady vehicle for this spiritual emphasis. Commercial agencies use every edium to make the unreal and un- cessary seem very real and extremely sirable. Should not we who "hold rth the words of life" be quick to use natever is available to make Christ d His message real to every heart? hile we would not change our message one iota, yet our methods need not be like cement—thoroughly mixed and permanently set.

The easiest access we have to the ear of our Sunday school and church is by way of platform announcements. "But who listens to those?" the harried superintendent may cry. Wait—have you tried adding a visual impact to your announcements?

▲ Advertise a work night at the church by having a lady carrying a scrub bucket and brush come to the platform. She drops to the floor and begins to scrub enthusiastically while singing "We'll Work Till Jesus Comes." The person in charge interrupts by saying, "Sister, what are you doing?"

"Oh, I'm just practicing for Work Night on Friday at 6 p.m.," she replies as she makes her exit.

▲ To promote a special visitors day in an all-school assembly, make a "welcome wagon" from Junior's little red wagon. Add a white covered-wagon top with black letters on each side, W-E-L-C-O-M-E. Equip it with small, inexpensive give-away items. Have it pulled up the aisle by an intermediate boy as girls distribute the items and suitable comment is made from the platform.

▲ Do you often say, "Now everybody be here," but everybody isn't? Try this at the time for the expected Sunday-school announcement: Have some fellows solemnly carry in a sheet-draped figure on a stretcher. On reaching the front of the auditorium, the silent one suddenly rises on one elbow and vigorously announces, "Even if I have to come on a stretcher, I'll be in Sunday school next Sunday."

▲ The next easiest way to get the attention of our own people and interested friends is by direct mail. Prepare attention-getting mailing pieces. When the special attendance drive is at the halfway point, send a letter on a half sheet of paper, cut from corner to corner. Begin the message, "You may have missed the first half, but there is still time. . ."

▲ Send a letter announcing Absentee Sunday—a day when we try to garner in all the absent ones. Use no T's in the letter: substitute X's instead. At the top of the letter attach some construction paper T's— one for each member of the family. Conclude the letter, "Incidenxally, in case you are curious as xo why we have lefx oux all of xhe T's in Xhis lexxer, ix is because we have so many absent T's lately we didn't have enough. Bring your T to Sunday school this Sunday. Don't be an absent T."

▲ Promote your Sunday-school program by telephone. Prepare lists with 10 or 12 names and telephone numbers

---

Lesson for August 20

Ruth's Successful Gleaning

or comments on these readings, use your Devotional Quarterly.)

sson Text: Ruth 2:14-23.

lden Text: He that is faithful in that which s least is faithful also in much. Luke 16:10

Ruth's Successful Gleaning. Ruth 2:14-23.
Ruth, the Busy Worker. Ruth 2:1-3.
Boaz, the Busy Husbandman. Ruth 2:4-13.
David, the Busy Shepherd. I Samuel 16:11-13.
Elisha, the Busy Farmer. I Kings 19:19-21.
Amos, the Busy Herdsman. Amos 7:12-15.
Believers, Busy Witnesses. Acts 2:16-21.

Based on outlines copyrighted by National nday School Association: used by permission.

on each; give them to willing "phoners." Include on these lists names of every enrollee, visitor, inactive member, and prospect. Even the Come-every-Sunday members should be listed, along with the pastor and superintendent. Omit only the tiniest babies who could not respond.

With the list of names, give a short typewritten script to be used in case the "phoners" become wordless. "Hello, Mrs. Johnson. This is Miss Smith calling. We are dialing 295—oh, I know that isn't *your* number, but it is the number we expect to have in our Sunday school next Sunday. We want you to be one of that number and I have called to make sure you will be there. In your department they have planned. . ."

▲ Another twist to the telephone promotion is to assign names of contacts whose last names begin with G, for example, to callers whose names begin with G. Or, contact only those whose names begin with W, E, L, C, O, or M for a special Welcome Sunday.

▲ Teachers need to be "sold" too! Try replacing the customary "Let's all be out to workers conference" with an attractively prepared invitation to an Orchids and Onions Night. Lay in a supply of inexpensive orchids (about 25 cents each) and of smelly, untrimmed green onions. Let the secretary and treasurer award them at report time—an orchid to the class with the highest average during the month, and an onion to the low class; an onion to the class with the lowest per capita offering (they won't be lowest next month!), and an orchid to the teacher with the most visitors for the month, etc. Be sure that a good number of the staff are recognized; some will get both orchids and onions.

▲ Prepare an "Awful Cup" from a 46-ounce juice can or lard bucket, using a funnel as a base and soldering on two spoons for handles. Award it to the department or class which is low in attendance, offering, etc. (This was used with great success to promote attendance in a city-wide training course; the pastor with the smallest attendance of workers on a percentage basis received the "award.")

▲ Take advantage of free publicity available through newspapers, but make sure it is of excellent quality. Well in advance of Family Day, take a picture of your pastor together with the largest complete family which attends your Sunday school. Pose the group leaving the church with Bibles in hand. Have a good photographer take this picture and include a 5-by-7 print with your news story. If it is to be Round-up Sunday, photograph a couple of "cowboys" in full regalia being welcomed by the superintendent.

▲ Carry through on promotion to your lower-age level Sunday-school departments. Instead of a contest, have a Penny Jar. The pupil may reach in once for each visitor brought.

▲ Open a Sunday-school supermarket where pupils may spend script money (easily mimeographed) which they have earned for various activities: bringing Bible, visitors, etc. Have low dollar items as well as those requiring more money so all may shop.

▲ After a special Visitors Welcome Day, visit in the home of all "first-timers," taking a set of seven cupcakes, each having a letter of the word W-E-L-C-O-M-E. Cookies could also be used.

You may not agree with the statement, "Act enthusiatic and you'll be enthusiastic." But you must agree that it is impossible to have real enthusiasm without letting it show. And enthusiastic promotion pays. Every piece of publicity, every item of public mention, adds up to a total community impact which lets your town know where you are and what you are doing for Christ. "The Lord gave the word: great was the company of those that published it" (Psalm 68:11).

Quotes

"If prayer rules the life victory results."

The beginning of greatness is to be little, the increase of greatness is to be less, and the perfection of greatness is to be nothing.—*D. L. Moody*

We've Been Stared Down

(*from page 6*

extensive vocabularies are related directly to men at the top. Among surveys taken in the 20 years the scientific study has been going on, management people in the top brackets have demonstrated the bigger vocabularies and the vocabularies of others were shown to drop correspondingly along with their status.

One firm, the International Paper Company, has become so obsessed with the tie-in between reading, thus vocab ulary, and success that it runs a serie of ads headed, "Send me a man wh reads." This is manifestly subscribin to the theories of the 20-year survey.

So two of the principal keys to fu fillment, enrichment, and even succes are reading and conversation, neithe of which will cost you a dime. It time to turn off the omnipotent eye an open the door to books and talk.

Field Activities

(*from page 10*

one year ago. The mother church (Schuyler Avenue) shared 19 of its constituency with the new church. In spite of the "vacation slump" there were 109 in Sunday school with a goodly number remaining for worship service. The evening service was well attended. To date Sunday-school attendance has averaged 120.

Pastor and Mrs. Eldine Landis a doing an excellent work and the mothe church is showing understanding.

The writer is convinced that man other churches throughout the denom nation could well afford to shar members and means to make possib the beginning of another church in th same or adjacent towns and cities.

I Was Reading . . .

(*from page 3*)

John Ockenga and appearing in the May issue of *Christianity Today*. Observed D Ockenga: "The faith and dedication of Com munism must be met by the faith and ded cation of Christians. Communist adherer believe the Communist dialectic. They a convinced that it is their historical destiny win. They have embraced an idealism f a better world. This view must be met an equally consistent and virile faith. Su a faith, in my opinion, may only be found evangelical Christianity."

● another answer to the question "Wh can we think about Cuba?" as told Sydney Lens in the June 13 issue of T *Mennonite*. The author sees the only ho in the mediation of our differences. T opinions will clash with many others th have been expressed.

● an amazing article "In Defense of Un versal Salvation" appearing in the June issue of *The Christian Century*. The auth believes that "it is beneath the level of Chr tian faith to speak of our commending Chr tianity to others on the ground that witho accepting that faith they are doomed to peri everlastingly." I do not believe that Jes or the apostle Paul left us in doubt as to th position. Sadly enough the author of t article is the professor of Christian Apologet of the General Theologocial Seminary (Ep copal) in New York City.

● that according to a newspaper poll teen-age girls, 90% of those interviewed a mitted quite frankly that they would rath do anything than housework. Yet the sa girls, according to the pool, were just frank that their real ambition was to married and to have a home. It would strange indeed to think of pastors who not want to preach, doctors who do want to make sick calls, or mechanics w do not want to get their hands greasy!

Religious News

ortugal Warned on Angola Situation

From London, Geneva, and Bombay have ne irate blasts at the Portuguese govern- nt for its "deplorable" handling of the up- ings in its Angola colony.

Officials of the Baptist Missionary Society Angola report that it has kept silent about nditions until now because they wanted to ntinue their work among the Africans. But ey added that the brutalities have grown terrible now that the Africans themselves ve begged missionaries not to withhold eir protests any longer.

The World Council of Churches called on the government of Portugal to "refrain m deliberate action involving the death d maiming of thousands of Africans" in ngola.

Summing up, the *Manchester Guardian* d the Portuguese government "managed to press much firsthand news about what is ppening . . . but reckoned without the mis- naries. . . ." (EP)

raham Answers Manchester Critics; ddresses 50,000 in Ireland

BELFAST, Ireland (EP)—Evangelist Billy aham spoke to more than 50,000 Irish here ne 26th on the eve of his journey home- rd by air following the three-week North England Crusade in Manchester.

In an interview with the *Methodist Re- rder* in London, Graham took issue with tics of the Manchester meetings who said evangelism was "too narrow" and lacked cial implications.

"The distinctive place of mass evangelism that it is a source of strength and a spear- ad of attack for Christian movements," aham said. "Social advance in the name Christ is the consequence of the work of e Holy Spirit in individual life. For this ason the centrality of the message in these sades is the Cross of Christ."

rotestantism, Catholicism Examined

An American Dialogue, by McAfee Brown d Gustave Wegel, SJ, has reappeared in nomic paper-back form.

In it a Protestant theologian looks at Ca- olicism, while a Jesuit scholar looks at otestantism. Each has one-half of the ok to state his case and his conclusions. Will Herberg, who wrote the forward, says e appearance of the book is "a major event American religious life, and a convincing n that we are really beginning to emerge t of the intellectual parochialism and self- lation that has hitherto been character- ic of American religious pluralism." (EP)

avigators Open Filipino Work

The United Church of Christ in the Philip- nes has invited The Navigators to that coun- to train national leadership.

"Training laymen is of great interest to us d the churches of Southeast Asia," says v. Jose Yap, executive director of the Phil- pine Federation of Christian Churches, gest Protestant body in the islands. "But need all the help we can get to do the ." (EP)

atican Switches Viewpoint on Unity

ROME (EP)—The *Osservatore Romano,* of- al Vatican publication, which has pub- hed several articles in favor of ecumenical ntacts, has now issued a text signed by gnor Luigi Ciappa which reveals a very different point of view about the problems of Christian unity. "By virtue of its unbroken links of unity with its head 'in whom are hid all the treasures of wisdom and knowledge' (Col. 2:3), the Catholic Church has every- thing to give and nothing to receive," he wrote.

"The deposit of divine truth within it, and its means of sanctification, are unique and complete. It is therefore impossible," he continued, "to pray or to work for Christian unity except in the sense that the separated brethren should return to their former fellow- ship in the faith; i.e. to the mother-Church."

Shelve Mail Rate Increase in House

WASHINGTON, D.C. (EP)—The House Post Office and Civil Service Committee has voted 10 to 9 in executive session to table—and thus postpone indefinitely—a bill which would have increased the postage rate for first class letters to five cents and imposed heavy increases on the rates charged religious and other non-profit periodicals in second class mail.

Lutherans Oppose Red China Membership in U. N.

CROOKSTON, Minn. (EP)—The Northern Minnesota district of the American Lutheran Church has voted its opposition to admission of Communist China to the United Nations.

The resolution charged that Red China is "totally committed to atheistic communism . . . guilty of merciless extermination of mil- lions, ruthless in its destruction of the Chris- tian Church, liberty and human decency, and opposed to the spirit of the U.N. Charter."

Its admission into the U.N., the resolution said, would be construed as "condoning its acts, accepting its tenets and overlooking its crimes as well as weakening the moral and spiritual fiber of the west in its fight against communism."

CMS Announces Appointments

The Christian Medical Society, Chicago, has made recent changes in organizational structure and personnel.

William O. Lipp, a graduate student at Northern Baptist Theological Seminary, has been appointed to head the newly created communications department.

Henry Harvey, former youth director at the First Nazarene Church, Chicago, is the mis- sions secretary and John Kullberg, until re- cently on the staff of Wheaton Academy, is in charge of the Missionary Assistance Pro- gram.

Work among student and graduate CMS members in the United States has been con- solidated into the field department headed by Stanley Bigelow, former CMS student sec- retary. (EP)

Adventist Leader Warns Against 'False Revivalism'

LYNWOOD, Calif. (EP)—The world secre- tary of the Seventh-day Adventist denomina- tion, Dr. Walter R. Beach, sharply attacked here what he called the "highly-publicized, but spiritually shallow false revivalism being carried on throughout the land today."

"Huge 'decision' meetings which declare a once-saved-always-saved philosophy are ex- pressions of defective Protestantism," he as- serted. "This is superficial Christianity at its worst and it is often worse than nothing in the sight of God."

Such "conversions" lead people into "false and psuedo-Christian practices," he said. He added that "this problem is one of the great- est the church has ever had to face in its history."

Scientists and Theologians in Meeting

GOSHEN, Ind. (EP)—The fourth joint bi- ennial meeting of the Evangelical Theological Society and the American Scientific Affili- ation brought together about 100 evangelical scientists and theologians at Goshen College here.

Theme of the conference was "The Future of Theology and Science."

Moderators were Dr. R. Laird Harris of Covenant Theological Seminary, St. Louis, Mo., president of the ETS; and Dr. J. Frank Cassel of North Dakota State College, pres- ident of the ASA.

New Monthly for POAU

WASHINGTON, D.C. (EP)—A new month- ly magazine, *Church and State,* has made its appearance here.

Sponsored by Protestants and Other Amer- icans United for Separation of Church and State (POAU), it will be published on a 16- page magazine format. It replaces a former eight-page news bulletin *Church and State Review* which the organization has published for 13 years.

Circulation for the first issue of the new magazine was said to be 154,000.

Morals on the Campus

The national Methodist Student Movement will make its major concern during the 1961- 62 school year "the moral and ethical prob- lems existing on our American university and college campuses."

This was decided at the annual meeting of the National Conference of the Methodist Student Movement at Southwestern College, Winfield, Kansas, June 18-24.

Widespread classroom cheating, athletic scandals, and other examples of misconduct are only symptoms of a much larger problem, the movement declared. "This problem," the group said, "is fundamentally a religious one —the absence of a strong basic faith on which firm moral principles are grounded." (M. I.)

Fun at the Boss's Expense

WASHINGTON, D.C.—Having fun at the boss's expense may not be unusual, but it is the way employer M. H. Allison, a Methodist layman from Johnson City, Tenn., handles things.

Mr. Allison takes all his employees on a ten-day vacation trip, at his expense, every four years. The party of 38, including wives and husbands, was through Washington via bus in late June and included a visit to the Methodist Building and its Simpson Chapel. About half of the group are Methodists.

With the group, as usual, was a chaplain, Rev. R. Frank Porter, superintendent of the Johnson City District, who conducted devo- tions every morning for the tourists. That's not unexpected, because the Allison plant, the Johnson City Spring and Bedding Com- pany, has devotions every working day too.

The tour, fourth of its kind, also included New York City, Niagara Falls and other points of interest. Four years ago Nassau in the Bahamas was the highlight for the group.

(M.I.)

Church News

Champlain Conference

by Conference Reporter

The opening service of the 119th session of the Champlain Conference was held at West Chazy, N.Y., June 27, 1961, with the President, Rev. Charles A. Dayton, presiding.

The President's address to the body was based on John 15:1-10—Fruit Bearing: 1. We may have lots of activity, zeal, and finances but we will not bear fruit unless we are connected with the Vine. 2. Peril of becoming Fruitless: We may run so fast that we lose the Lord Jesus out of our lives and fail to put most important things first. 3. Pruning for Fruitfulness: Growths and abnormal growths need to be pruned away. The best of our lives belong to God to whom we are so greatly indebted. 4. Nature of Fruit: Much—we have made gains. We can die—yet hold our ground. To have Christ means to have the Spirit of Christ.

The President reported concerning the work of the conference, and spoke of the significance of the lives of those who, this year, have been called to their eternal reward. Reported was a net gain of 18 in full membership in spite of losing 91 members through death, removal, and transfer.

Many of the churches have been in extensive building programs.

We were privileged to have as our guest Rev. Sedu Mans, pastor of one of The Wesleyan Methodist churches, Sierra Leone, West Africa. Mr. Mans has been furthering his education at Houghton College. Our hearts were stirred as he and Rev. Price Stark, under whose evangelistic ministry in Africa Mr. Mans was converted, spoke on the needs of the work in Sierra Leone.

The Conference Sermon was by Rev. Gerald Matson, our able conference secretary and pastor of our Plattsburgh church. This was an excellent discourse based upon Ephesians 2:19: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

The Statistical Report revealed gains numerically and financially. Rev. Floyd Tyler, Conference Sunday-School Secretary reported gains all along the line in Sunday-school work.

The Conference Missions program including financial planning was revamped in anticipation of greater gains in the future. Rev. Aldis M. Lamos, Mooers, N.Y., was elected Conference Missions Treasurer and will receive all funds (Budget and non-Budget) raised for Conference Missions.

A Conference Work Fund of $3 per member and a Conference President's Salary Fund of $4 per member were adopted.

The conference was saddened by the earthly loss of Mrs. Eva Ross who, on Wednesday forenoon of conference week, while in her room on the grounds, was summoned by her heavenly Father to her eternal home. Mrs. Ross was the mother of Rev. Kenneth Ross, pastor of the West Chazy church.

In the election of officers, Rev. Charles A. Dayton was returned as *President* by a unanimous vote. General Superintendent Rufus D. Reisdorph ably represented the denomination.

Rev. J. Walden Tysinger, president of Houghton Academy, and Dr. Stephen W. Paine, president of Houghton College, gave encouraging and helpful information concerning the work of our Christian schools.

In an impressive Memorial Service, tribute was paid to those whom this year God had called from the ranks of His earthly Church to that which is eternal.

Dr. Roy S. Nicholson of Central (S.C.) College challenged the Youth in his message at the rally on Saturday evening.

Dr. Reisdorph was the ordination speaker Sunday morning when three pastors were ordained: Martin Ayer, Hague, N.Y.; Leland Boring, Chittenden Vt.; Fenton Harvey, Catskill, N.Y.—*Kenneth H. Ross*

News Briefs from Marion College

100 Graduates

One hundred seniors graduated in the June 5 Commencement exercises. Fifty-nine received their degrees in June and 41 are to receive the signed diplomas at the conclusion of summer school in August. One received a Bachelor of Theology degree (5-year program), 22 Bachelor of Arts degrees were awarded, 15 were granted a Bachelor of Arts degree in Religion, 21 a Bachelor of Science in Education degree (high school curriculum), and 41 a Bachelor of Science in Education degree (elementary curriculum).

Summer School

One hundred fifty-six registered in the first session of the 1961 summer session. Fifteen courses were offered. The second session of five weeks began July 10.

Faculty Appointments for 1961-62

Dr. Harold Shigley has been appointed the first-time Director of the Evening School at Marion College. Teachers from the Marion College faculty with visiting professors from nearby Taylor University will staff the new program. The 1961-62 classes will be primarily for freshmen, with sophomore classes expected to be added the following year.

Max Banker of Mount Gilead, Ohio, has been employed to succeed Miss Delpha Van Winkle as Registrar and Director of Admissions, and will begin his duties on July 20. He has a Master's degree from Western Reserve University.

Donald Corliss of the North Michigan Conference is joining the faculty this fall as teacher of Mathematics and German.

Mrs. Helen Shigley will teach part-time in Elementary Education. She has a Master's degree from Ball State Teachers College.

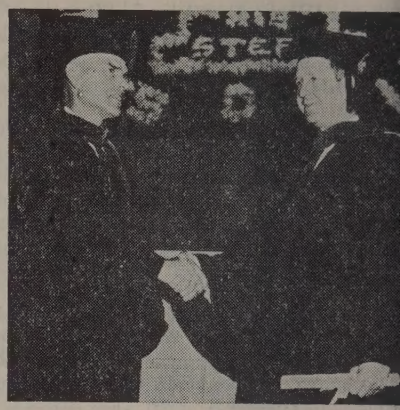
Paul Mills who expects to receive his Bachelor of Arts degree in August from Houghton College will teach Physical Education and direct the intra-mural sports program here at Marion College.

Rev. M. W. Cox Leaves for California

Rev. Martin W. Cox gave his farewell message to the Houghton (N.Y.) College church on Sunday, July 16. Mr. and Mrs. Cox, Marilyn and Karen, their daughters, left the following day for Covina, California, where Mr. Cox will become pastor of the Arrow Highway Wesleyan Methodist Church just outside Los Angeles. This church is [illegible] years old and has a Sunday-school attendance of about 400, in a growing community.

The Coxes will spend a few days with relatives in Kansas and Colorado and enjoy a Cox family reunion before proceeding on to California. August 6 will be their first Sunday at the Arrow Highway church.

Anyone possessing the book, "American Wesleyan Mission of Sierra Leone, West Africa," by Mary Lane Clarke and will sell, please contact: (Mrs.) Eilene Kindley, General YMWB Superintendent, Box 2000, Marion, Indiana.



Dr. Paine of Houghton College confers honorary Doctor of Divinity degree on Rev. B. Phaup.

Prayer Request

Let earnest prayer be made for Rev. Lest Bennett who is hospitalized in Bak Montana. Mrs. Bennett writes:

My husband is in the hospital here Baker. He was stricken July 10 as we we out on deputation work preparatory to goi to the Philippines. The doctor calls coronary occlusion. We do desire earn prayer in his behalf.

Allegheny Conference Visitatio

The Allegheny Conference convened July 13, 1961 for its 118th annual sessio This conference has contributed admirably Wesleyan Methodism; it was represent when "the first General Conference convene in the Wesleyan Methodist Church in t city of Cleveland, Ohio, on Wednesda October 2, 1844, at 10 in the forenoon, a remained in session ten days"*(History of t Wesleyan Methodist Church).*

Rev. Edward Smith, president of t Allegheny Conference, called the session order. Rev. Orange Scott, who was elect president at the first session of the Gener Conference reported the same as follow "We, have met, done our business, a separated. . . . The Conference was fill up with noble spirits, men who were und the influence of this one idea, of *spreadi scriptural holiness over these lands."*

The Allegheny Conference has earnest sought to pursue the original goal as declar by Rev. Orange Scott. It has continued emphasize the experience of sanctification a second definite work of grace.

Rev. H. C. Van Wormer came into t presidency of the conference on August 1943, when Rev. J. F. Swauger resigned accept the position of Home Missiona Secretary as voted by the General Co ference.

The 1961 election returned to office m

ho served last year, in each case the vote as practically unanimous.

The conference has suffered greatly from ie unfavorable economic situation which as covered much of its territory in recent ears, yet the reports indicated marked pro- ress in most lines of endeavor.

During the past year, a notable move was ade in the city of Pittsburgh, Pennsylvania. began when a young engineer from Ceylon, student in Pittsburgh University, called Rev. David Stonebraker, pastor of the First Vesleyan Methodist Church. The call led contacts with Dr. Lillian Lawrence from eylon, and three Egyptian Moslems. hese, with a large number of other contacts esulted in the opening of two new works in ittsburgh. Prospects for organization are ood.

One new church was added to the con- erence during the past year. Membership the conference has nearly doubled since 935; this is doubtless due to the emphasis iat is placed on revival and evangelism. hese have been promoted through local, istrict, and conference-wide prayer meetings, ith continuous effort from the administrative ffice. Prayer always results in the salvation f the lost and a freedom of the Spirit hich is wholesome and effective.

Both the missionary society and the youth rganization of the conference evidence ision, compassion, and spiritual vitality. ev. and Mrs. Arthur Calhoon brought stir- ng messages on the occasion of the public issionary service. Cash and pledges, with ight offerings that were taken in the daily .M.S. meetings, amounted to $26,480.61. otal giving for the year through the W.M.S. egistered $12,000 more than last year. Con- erning this item, Mrs. H. C. Van Wormer, resident, states: "This is nothing short of miracle considering our unemployment roblem." One new society was added to the st last year.

The need of spiritual awakening is evident hroughout the Church. The Holy Spirit is oving in a marked degree in various ocalities. *Onward* is our battle cry; *upward* s our goal.—Rufus D. Reisdorph

Champlain Conference Visitation

The 119th annual session of the Champlain Conference was called to order by the President, Rev. Charles Dayton at 2:30 p.m. une 27, 1961. This conference, as five thers, was represented at the first session of he General Conference of The Wesleyan Methodist Church. Across the years the conference has pressed forward in its efforts o proclaim the Gospel of the Lord Jesus Christ.

The territory served by the Champlain Conference presents problems that are not ncountered in equal degree in other portions f the Church. The message which Protes- antism presents is classified as "heresy" by large per cent of the people. The influence f a number of large cities is felt throughout he territory. But this does not quench the ire of evangelism in the hearts of our people.

The last twenty-five years have registered narked progress in growth in the Champlain Conference. In 1934, with a membership of even hundred sixteen, the Conference began church extension program which evidenced ision, compassion, and determination. During this period eighteen new churches ave been organized, and conference member- ship has increased by fifty per cent.

The pastors' reports were exceedingly in- teresting. They evidenced faithful service, an enthusiastic spirit of evangelism, some severe battles, but many more glorious victories.

In an Ordination service on Sunday morn- ing three candidates were ordained. The Lord graciously placed His Spirit upon the service and the men.

The Woman's Missionary Society and Wes- leyan Youth gave reports which spoke clearly of sacrifice, service, and devotion. Dr. Stephen Paine of Houghton College, and Rev. J. W. Tysinger, president of Houghton Academy gave interesting reports and laid before the conference certain needs and definite plans for the future.

Rev. Price Stark and Pastor Sedu Mans spoke in the annual missionary service. A generous offering in cash and pledges was received for missionary work and church extension.

The Champlain Conference paused during the annual session to pay tribute to its de- ceased. The service carried a different note this year because so many from the ranks of the ministry had been translated: among them were such men as Rev. Gerald Hewitt and Rev. William Osborn.

From the role of pastors' wives, Mrs. Ruth Hill and Mrs. Mable Osgood were beckoned by the Master. From a pastor's home Mary Jane Murray, age 17, was promoted to the worship of her Lord in a higher sphere.

From the ranks of pastors' mothers the following were called: Mrs. Alice Clark, mother of Mrs. Florence Northrup, and Olson and Gordon Clark: Mrs. Ruth Hill, mother of Harland and David Hill; Mrs. Bessie Lamos, daughter of the late Rev. A. J. Allen, and mother of Aldis, Ralph and John Lamos; Mrs. Mable Osgood, mother of Dennis, George, and Chester Osgood, and the late Rev. Arthur Osgood; Mrs. Eva Ross, mother of Kenneth Ross, and grandmother of David and Barry Ross, and Mrs. Ruth Putney, missionary.

Listed with the deceased was the name "Kathy Helen Robinson," who as a child of tender years was led to the Lord through the ministry of the Sunday school.

Among the laymen who laid aside their armor during the year to receive a crown of righteousness were the following: Mr. Frank Mattoon, Mrs. Ida Bowden, Mr. Andrew Morehouse, Mrs Ethel Greer, Mrs. Laural Jenks, Mrs. Lewis Lane, Mrs. Anna Lawrence, Mrs. Irene Lawrence, Mrs. Lena Trimm, and Mrs. Bernice Wiley.

After the service in which they paid tri- bute to those who had been promoted, the Conference took steps to fill the ranks and to go forward by launching a Crusade for Christ.

Wesleyan youth reported the completion of projects undertaken a year ago and set some financial goals which they challenged the conference to duplicate. The conference ac- cepted the challenge. It appears that there will be action in the northeast corner of the Wesleyan vineyard. Blessings on one and all.—*R. D. Reisdorph*

WEDDING

Cram-Einhorn—On June 3, 1961, at the Brook- lyn Wesleyan Methodist Church vows were ex- changed between Helene Frieda Einhorn and W. Francis Cram. Rev. Arthur C. Field of- ficiated. Mr. and Mrs. Cram are assigned mis- sionaries with the Brownsville Bible Mission, Brooklyn, N. Y. They will reside at 429 Hins- dale Street, Brooklyn 7, N. Y.

CONFERENCES and CAMPS

KENTUCKY CONFERENCE of The Wesleyan Methodist Church of America will meet for its thirty-ninth annual session on the campground, Fern Creek, Kentucky, Monday night, August 7, at 7:30 when Dr. Alton E. Liddick, denomination- al representative, will deliver the Conference Sermon. Room and Board are furnished all members of the conference whose churches paid entertainment budget, as well as Missionary and Y M W B delegates. Youth delegates are to be entertained from Friday night, August 11, for supper, through Saturday noon. All members of the conference and delegates are obligated to be present. A short business session will be held on the opening night fol- lowing the message.

CAMP MEETING begins on Friday night, August 11, with youth night when camp evangelist R. G. Flexon will bring the message. Rev. John Dorsey is the other evangelist. William and Joan Degenkolb are the musicians.—Charles L. Blanchard, Pres.; John Basham, Sec.

MICHIGAN CONFERENCE of The Wesleyan Methodist Church of America will convene for its one hundred twenty-first annual session on the Pennock Memorial Campgrounds, Has- tings, Mich., Tuesday, August 8, 1961, at 7:30 p.m. "For Such a Time As This" (Esth. 4:14) will be the theme of the session. Rev. Harrison A. Wingar will bring the Conference Sermon at the opening session, followed by the Lord's Supper. Thursday the entire day will be de- voted to the missionary program of the Church. Dr. R. D. Reisdorph will speak on Thursday evening.

CAMP MEETING is scheduled for August 13-20, with Dr. Claude Ries, of Houghton College, and Rev. Arthur Bray, president of the Illinois Con- ference, as our evangelists. Mr. and Mrs. Eliot Nordgren and Mrs. Sylvia Carey will assist with the music. Let Sunday, August 6, be a special day of prayer that God will prepare our hearts for His service through the encampment. —Ernest L. Crocker, Pres.; Bruce W. Densmore, Sec.

VIRGINIA ANNUAL CONFERENCE of The Wesleyan Methodist Church of America will convene in its Second Annual Session, August 8-10, 1961, on the conference grounds at Buck- ingham Tabernacle, Buckingham, Virginia. The Nominating Committee will meet at 10 a.m. August 8, and the opening session will be at 1:30 p.m. on the same day. Rev. W. Lee Cock- erill, treasurer of the conference and pastor at Falls Church, will preach the Conference Ser- mon. The annual communion service will be in charge of Rev. D. Clifton Wood and the communion message will be delivered by Rev. C. H. Dotson. Rev. E. L. Kierstead, publisher of Wesleyan Methodist literature, will be de- nominational representative for the session. Members on the roll of the Committee in Itin- eracy and Elders Orders will be notified as to their time of meeting by Vice President Lyman F. Lance. Room and board will be provided for each having official business with the confer- ence. Friends and visitors welcome. However, no guarantee of meals and lodging can be given unless they write in advance.—Earl T. Gentry, Pres.; D. Clifton Wood, Sec.

ILLINOIS CONFERENCE of The Wesleyan Methodist Church of America will convene for its twelfth annual session at 1:30 p.m., Thurs- day, August 3, 1961, at Epworth Park, the Free Methodist Campground on U. S. 20 near Belvi- dere, Illinois. It is scheduled to close with the eighth meeting at 7:30 p.m., Saturday, August 5, when the Denominational service will be held.

CAMP MEETING, with its adult, youth and children's divisions, will be held the eight fol- lowing days, August 6-13. Dr. George E. Failing, Editor of "The Wesleyan Methodist," will be our evangelist. Professor Stanley Banker of Miltonvale College will be song evangelist. Rev. William Cessna of Japan will be mission- ary speaker and youth evangelist. Mrs. Failing will head a staff of children's workers. Rev. Robert L. Zuhl will direct the Youth Bible Camp. The cost of room and board for the eight days of camp meeting is $8; $4 for chil- dren under six. $35 for families of five or more. Everyone shares in the work of the camp. Let all reports be in hand for confer- ence and let fervent prayer be made that this session of Conference and Camp will be a time of spiritual blessing to all. (Note: The W.M.S. Conference will run concurrently with Annual Conference. The W.Y. Conference will meet Friday evening and Saturday of Camp Meeting between services.) For further infor- mation contact the Camp Committee Chairman, Rev. A. L. Bray, 1406 School St., Rockford, Illinois. Phone: WO 3-6818.

NEBRASKA CONFERENCE of The Wesleyan Methodist Church of America will convene for the eighteenth annual session on the confer- ence campground, 5 miles east of Atkinson, Nebraska, on U.S. Highway No. 20 at 1:30 p.m., Saturday, August 12, 1961. Sunday (13) morn- ing Dr. Rufus Reisdorph, the denominational representative, will address the conference. At 10 a.m. and 7:30 p.m. the camp evangelistic services will run concurrently with the confer- ence sessions, Rev. Miss Leora Strope, returned missionary from Haiti, will be the evangelist. Let us come expecting victory through the out- pouring of the Holy Spirit.—Charley A. Phipps, Pres.; D. H. Rasmussen, Sec.

- COMPLETE SERMONS
- SHORT SERMONS
- SERMON OUTLINES
- ILLUSTRATIONS
- EXPOSITORY NOTES
- PRACTICAL LESSONS
- ANECDOTES
- INFORMATION, ETC.

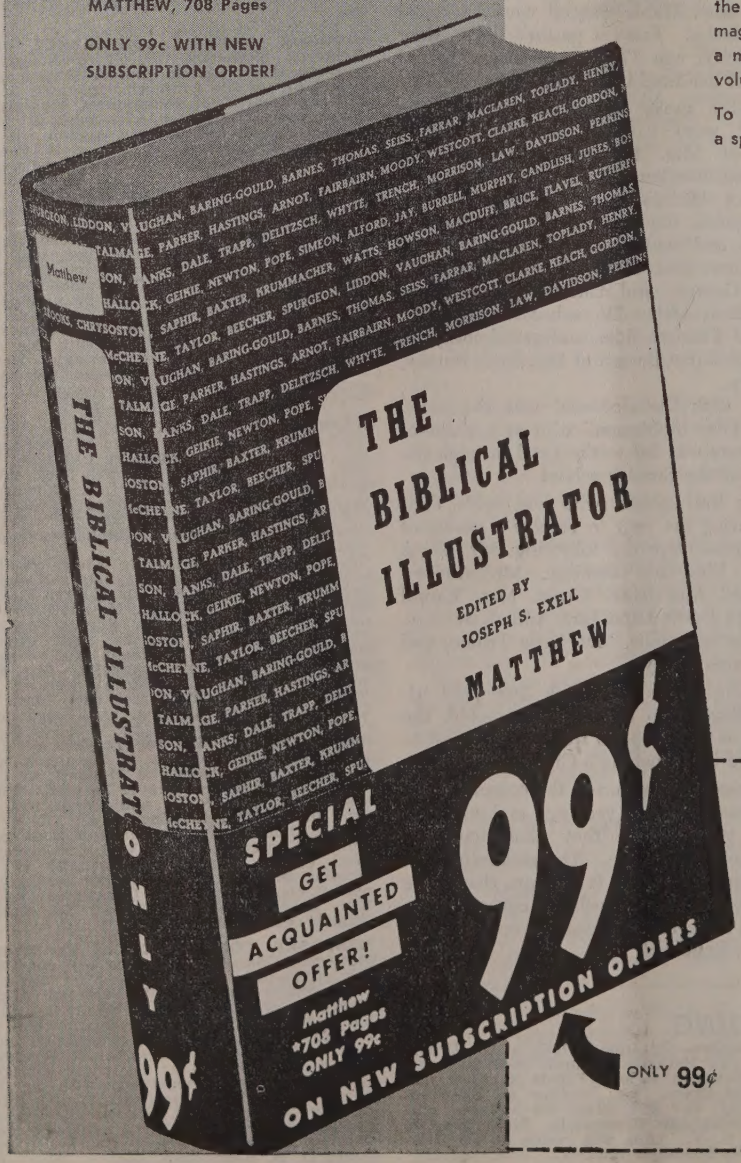
MATTHEW, 708 Pages

ONLY 99c WITH NEW SUBSCRIPTION ORDER!

The Cream of a Thousand Libraries!

Thirty Years in Preparation

World's Largest Collection of Homiletic Material



ONLY 99¢

THE WORLD'S GREATEST RELIGIOUS TEACHERS AT YOUR SERVICE!

Shown below is a sampling of the great religious thinkers, leaders, and teachers who are numbered among the host of authors in this work. They have contributed their very best thoughts, ripe from many years of profound, sympathetic study of the Bible, to make this truly THE GREATEST OF ALL COMMENTARIES! In THE BIBLICAL ILLUSTRATOR you have the advantage of 1000 libraries with less than the burden of one:

Parker	Moody	Gordon	Whyte	Davidson	Simeon
Hastings	Westcott	Banks	Trench	Geikie	Macduff
Arnot	Clark	Dale	Morrison	Newton	Bruce
Fairbairn	Keach	Delitzsch	Law	Pope	etc.

New Testament, 29 Volumes — Old Testament, 28 Volumes

THE EASY VOLUME-A-MONTH PLAN!

No easier or more convenient plan has been discovered than the popular Volume-A-Month Plan! It enables you to own this magnificent set of books at the cost of purchasing just one book a month, like a book club. And, as an added advantage, the volumes will reach you automatically each month.

To those who wish to buy the entire set at one time, there is a special price.

- FOR SERMON PREPARATION
- FOR SUNDAY SCHOOL LESSONS (teacher or pupil)
- FOR DEVOTIONAL TALKS
- FOR PERSONAL STUDY
- FOR INSPIRATIONAL READING

THE VOLUMES WILL BE SENT IN THIS ORDER:

....Matthew	....Luke I	....Joshua-Ruth
....Galatians	....Psalms II	....Isaiah I
....Ephesians	....Luke II	....II Corin.
....Phil.-Col.	....Exodus	....I Samuel
....Mark	....Luke III	....Isaiah II
....I-II Thess.	....Job	....I John-Jude
....I Timothy	... Hebrews I	....II Samuel
....II Tim.-Phil.	....Psalms III	....Isaiah III
....John I	....Hebrews II	....Revelation
....John II	....Psalms IV	....I Kings
....John III	....Romans I	....II Kings
....Genesis I	....Psalms V	....Jeremiah I
....Acts I	.... Romans II	....Jeremiah II
....Acts II	....Lev.-Numbers	....I Chron.-Esther
....Acts III	....Proverbs	....Ezekiel
....James	....I Corin. I	....Daniel
....Genesis II	....Deuteronomy	....Minor Prophets I
....I-II Peter	.... Ecc.-Song of Sol.	.... Minor Prophets II
....Psalms I	....I Corin. II	.... Index N. T.

☐ YES! Send MATTHEW in THE BIBLICAL ILLUSTRATOR series immediately at just 99c, plus the next volume, GALATIANS, at special subscription price of $4.95. Then, send a new volume every 30 days until my set is complete. I understand that I may cancel this order at any time.

☐ Send a complete set, 57 volumes, immediately, at the special set price of $260.

NAME.....

ADDRESS.....

CITY & STATE.....

☐ Send individual volumes checked above at $5.25 each.

Order from THE WESLEY PRESS, Box 2000, Marion, Indiana